

A
DISSERTATION

Concerning the
Pre-existence of Souls :

Wherein

The state of the Question is briefly
unfolded, and divers Arguments and
Objections on both sides Alledged and
Answered ;

A N D

A free judgment concerning the
Summ of the Controversie allow-
ed to every one.

Being Originally written in the
Latine Tongue, several years since, by
the Learned C. P. and now made English
by D. F. D. P. upon the recommenda-
tion of F. M. H. their Friend.

Πάντα δοκιμάζετε, τὰ ἐλατὸν κατέχετε.

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DISSEMINATION

100-100000-100000

W. H. R. H. H.

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Being Originally written in the
Latin language, it was first
translated into French by
the Rev. J. B. de la Harpe,
and afterwards into English
by the Rev. John Gorton.

THE UNIVERSITY OF CHICAGO

To his Friend

THOMAS MARTYN

OF

PUTNEY, Esq;

SIR,

But your self and
every Reader
will readily con-
clude that I much wan-
ted an opportunity of
gratitude, to snatch thus

A 3

at

The Epistle

at so little a one to make
you a Present. How-
ever let the Zeal and
Sincerity of being grate-
ful, cover the uncomeli-
ness of disproportion in
the Offer. The great
Eastern Conqueror gave
like himself, but accep-
ted from Inferiours like
themselves. And a
greater than he, declared
a poor Mite to exceed
the weightier gifts of
the Opulent. But, Sir,
you

Dedicatory.

you are not to be taught
how to be generous,
for you wear a mind
too big, than to refuse
the smallest acknowledg-
ment, and it would be
an injury (especially in
me) to suspect you can-
not stoop thus low. I
wish I could as well
excuse the quality of the
thing: It is, viz. a
Paradox, and a Tran-
slate too, and that per-
haps done badly enough.

The Epistle

Can any extenuation bring
it nearer to a Nothing?
But I could wish that
were all, or the worst of
it. There is a Nest in the
World filled with li-
ving things (which call
themselves Orthodox)
that have Stings and
Anger; if these take of-
fence, what will become
of you? its no matter
how they use me. But
I forget, Your dexteri-
ty is great in this my-
stery

Dedicatory.

stery of defence : And I
am safe, if you please to
take my part for un-
der your Umbrage, I
dare defie all the Wasps
in the World, there-
fore, good Sir, protect

Your Friend, and

Servant wholly, &c.

D. F.

Dictionary
fery of defence : And I
am late if you please to
let my part for me
der your Embassage, I
dare este all the Wages
in the World, there
fore good and honest

Your Friend, and

Servant wholly, O.

D. F.

THE
PRÆEXISTENCY
OF
S O U L S
Asserted,

First, *By an exposition of the Hypothesis it self.*

Secondly, *By a confirmation of the Hypothesis ; which is derived partly from Reason, and partly from allegations of Authority and Testimony.*

Thirdly, *by a refutation of contrary arguments.*

PART

THE
PRACTICE
OF
SOLLS
Altered

First, By an expedition of the
point in it.
Secondly, By a confirmation of
the right of the land in that
and parts from the land
partly from the actions of the
and the
Thirdly, by a confirmation of the
and the

1. All humane souls have

in the universal Creation,

flowed out from God.

Part I.

2. A humane soul is of

Being Confirmatory.

its own nature, but of an heterogeneous

essence, whose parts are a

vital Center, and Rays or

Beams. It is a

stance; in the former is lent

ed, the former is lent

Reason and Sense; in the

latter is placed the intellect

plastic or propagating

THe Hypothesis of the

Præexistence of Souls

is chiefly comprehended in

the following Positions.

1. The

1. All

1. All humane souls have, in the universal Creation, flowed out from God.

2. A humane Soul is of its own nature, a Spirit, but of an heterogeneous essence, whose parts are a vital Center, and Rayes or Beams of a secondary substance; in the former is seated the superiour faculty of Reason and Sense; in the latter is placed the inferiour plastick or propagating Faculty, which is the Throne of a threefold vital aptitude, in a threefold vehicle.

the following Positions.

3. The Soul from the very first moment of its Creation was united vitally with matter, yet in a state or condition very glorious.

4. Souls becoming sated or glutted with the long enjoyment and use of Æthereal Heavenly felicity and joys, which consist in the contemplation and Love of the Supreme Good, began somewhat more closely to consider their material vehicles, and becoming delighted with the delicacies thereof, did at first in a due proportion

proportion, and with a legitimate and allowed measure enjoy and use with pleasure unutterable, the softer and more curiously sweet emotions of them.

5. But after that, they falling into an immoderate Love and admiration of them, through a too loose desire and unbridled appetite, they wholly plunged themselves into the lustful delights of them, in this regard leaping over the bounds of true temperance, whence afterwards their misery sprang forth and ensued.

6. For

6. For by reason of this immoderate use of their material vehicles, 1. They fell from their primæval glory, into an inferiour and less happy state or condition. 2. Their Essence being at first immaculate and undefiled, but through the Love and contragation, or use of impure pleasures being miserably infected, their Nature became affected, or seised with an inexpressible intemperance. 3. Their vital aptitude unto their formerly most pure vehicles became diminished. 4. Their
most

most flourishing vivid Reason became limited, bounded, and stupefied, and, &c. They themselves became manifestly unfit to continue longer in an Æthereal heavenly life, whence they were forced out in the very act, to relinquish their first habitation.

7. Descending therefore downwards, they began to make tryal of a more vile matter, out of which they would frame to themselves vehicles more agreeable to their now polluted Essences; and at length arrived lower into the Atmosphere of this Earth-

Earthly Globe, where still degenerating more and more, and being now delighted only with sensual pleasures, after some time spent, they utterly lost all use of Reason; and presently after, of sense also; so that at length they fell as it were asleep, and into a state of silence or rest.

8. Then their plastick or propagating Faculty only remained in its Vigour, with which the Spirit of Nature eminently conspired, who, upon every occasion of matter aptly prepared being given,

given, admits and puts them into these earthly bodies, they being first united with seminal matter, and after that becoming inhabitants of a body duely Organized, as in their Prison and Grave.

9. Now this detrusion, or being thrust into these earthly vehicles, happens to them upon a double account: First, that they might be duely punished for such faults as they had committed in the state of Præexistency, and then, that notwithstanding they should not want an occasion of returning

ing into that state from
whence they were fallen,
if (*viz.*) in a due manner
they applied their indeavours
thereunto.

Chap.

CHAP. II.

*Containing Reasons which
confirm these Posi-
tions.*

i. **W**Hatever Hypothesis concerning the Original of the Soul, is more consentaneous to sound Reason than any other is, that Hypothesis of all others comes nearest to the Truth : But this of the
Præ-

Præexistency of Souls is such:
 Therefore, &c. The second
 proposition of this Argu-
 ment is thus proved: Be-
 cause there are chiefly but
 two contrary opinions of
 this point. One of them
 is theirs who say that the
 Soul is propagated by natu-
 ral generation from the Pa-
 rents: The other is theirs
 who affirm that the Soul
 is created upon every oc-
 casion given for the genera-
 tion. But in the former
 opinion we meet with a
 plain contradiction: For
 seeing that the Soul is a Spirit,
 it is of an Essence indivisi-
 ble,

ble, that is, indiscerpible. The other opinion affordeth matters which are unworthily ascribed to the Divine Majesty : (whilst it makes God, the primary efficient cause of, and the Author, according to the most proper and peculiar manner of speaking, of the manifest crimes of Whoredom, Adultery, Incest, yea, of Buggery, viz. perfecting those impure Congresses, with the Creation of new Souls.) Yea, it moreover injureth the very Soul it self, which being created by God in all

all manner of purity, is thrust down into a Dungeon (saith this opinion) which is the impurest of all, by the depravity of which a many of them are so corrupted, that at last they are necessarily adjudged to that extremest of calamities, that they all remain infidels or unbelieving. Seeing therefore these two opinions are thus absurd, what can be more probable than the Præexistence of Souls?

B 2. If

2. If from the beginning of the World the matter of every single man remained undivided, which certainly must needs be subjected to many myriads of alterations and modifications, before it could arrive to the state of a humane body, it is much more probable, that every man's soul also did already exist, or was in being even from that very Age, Term, or beginning: But the former part of the Argument is true, no one Philo-

Philosopher ever contradi-
 -cting it : Therefore also
 e is the latter part thereof
 e true. The connexion of
 , both parts of that propo-
 sition is thus proved ; be-
 -cause it is most eminent-
 d ly probable that to the
 it more Noble substance ,
 re there also belongeth the
 is more Noble duration. But
 at the Soul is nobler than the
 d Body.

3. He who through his
 : Wisdom alwayes doth that
 he which is best , he with-
 ne out doubt hath in this

case also done that which is best : But now it is better to be in being sooner , than to be later , seeing always that it is good to be. But the first is true concerning God, therefore also is the latter true of him.

4. Whoever is supremely and absolutely, and by consequence always good, he also is always communicative thereof to another ; and then indeed by how much he is so to more , by so much is it better : But the first is true of God:

God : Therefore also is the latter, and by consequence there were not from the beginning created Souls wanting, to whom God might communicate himself.

5. If the Goodness of God ought not to be determined to be less than any goodness of men, then it follows, that the divine goodness would not but now at length create or produce Souls. But the first is true, and therefore also is the latter. The connexion of that ar-

gument is proved; because good men, as much as in them lies, never let slip occasion of doing good, especially if nothing hinders them: how much less then shall the most glorious God do so, of and to whom we cannot so much as in thought imagine there can be any impediments.

6. He whose Government or Dominion could never be other than most full and compleat, to him never could be wanting

ing Subjects , as many as possibly could ever be in being : But the Universal Dominion of God is unchangeable, and never was not most full and compleat ; Therefore also there never were wanting to him as many Souls as could possibly ever be in being.

7. If God gave not such noble Creatures the same duration as he gave to matter, it follows, that He either could not, or would not do it, but that is repugnant

B 4

pugnant to his Omnipotency, and this to his Justice. Therefore he did give it.

8. From what Opinion soever those difficulties which are met with in or about humane affairs can most easily be avoided, that same is not only the truest, but also the most useful opinion ; but this concerning the Præexistency of Souls is such : Therefore, &c. The minor proposition is proved, because by this opinion it is concluded that the souls of men
did

did once exist in some other State or Condition, in which they did in various manners and degrees sin against their Creator: and thereupon it became necessary according to his most just judgments, that they should endure various calamities, and several sad chances or accidents one after another as a punishment inflicted on them for the many exorbitances of their Apostasie. By this Key may not only be readily unlocked that mystery, why many are so averse to all

Religion and Vertue, yea, also plainly stupid, and being, as it were, corrupted by an invincible kind of sloth as to all things of such a Nature, even from their very Cradles, but to all vices almost are incorrigibly prone. But also why even whole Nations of people, for so many ages have lien as it were buried in the most savage barbarity, yea and many of them are even yet to this very day detained therein? Which strange Scene of things would necessarily much darken the wayes of the

the Divine providence, unless some glimmerings of Light should by and through this Hypothesis break forth upon them.

9. That opinion which is not contradicted by any of our faculties, is without doubt to be reputed to be true: But this of the Præ-existency of Souls is such: Therefore, &c.

10. Whatsoever opinion doth without any difficulty, alone explicate the Nature of Original sin, that is

is to be preferred before all others : This is such a one : Therefore, &c. The minor proposition is proved : Because by this Hypothesis, every man is himself concluded to be the Author of his first Original sin ; nor is there any need that we should have recourse to the sin and punishment of *Adam*, where we certainly meet with a Labyrinth of difficulties : For here in this we hunt not after that secret and imper-scrutable way or manner, how that sin of his is devolved

ved down upon us : Nor is the Divine justice brought into danger of being accused, as if it should thrust down and shut up immaculate pure Spirits into foul and unclean bodies, and that without any fault of theirs ; in as much as they were those who never had any commerce, or any thing to do with the sin of *Adam* : together with all the other Incongruities, which belong to the common opinion.

II. What

¶ 1. Whatsoever Opinion
 doth without all difficulty,
 alone unfold those things
 which occur about the
 various inclinations of
 humane minds, That is
 to be esteemed before
 others : But this of the
 Præexistency is such :
 Therefore, &c. The minor
 is thus proved : The In-
 ternal Complexions of
 men are as various as are
 their External Constituti-
 ons ; and the Tempera-
 ments of their minds are
 as diverse as those of their
 bodies, so that as there be
 peculi-

peculiarities of Tempers in
 Bodies, or Radical tempe-
 raments in the Corporeal
 parts of Bodies, so also
 are there found Mental, or
 Soulish (if I may so speak)
 Propensions congenite or
 connatural to the Souls
 themselves, with which
 they come as it were sealed
 and impregnated into this
 World. For it may most
 easily be observed that
 some are most highly ad-
 dicted or prone to such
 or such Opinions, insomuch
 that at the very first blush,
 as it were, they give up their
 assents.

assents unto them, yea,
 and afterwards stick close
 unto them, when as on
 the contrary, Others as
 equally learned, and who
 have no less sharpness of
 judgment, do notwith-
 standing hesitate in or
 concerning them, yea,
 though they were alike
 clearly proposed, and con-
 firmed with equal evi-
 dence; so that oftentimes,
 they can by no means be
 brought to approve of them,
 but rather they most obsti-
 nately cry out against them,
 insomuch as this their a-
 verseness

verseness seems to be im-
 planted and riveted into
 the very nature it self of
 these men. Whence now
 ariseth this Intellectual
 Congruity with some O-
 pinions, and an Antipathy
 and Incompatibility with
 others, unless their Souls
 did præexist, and came
 down into this state or
 condition thus prepossessed
 with a certain kind of af-
 fection to these or the
 other principles, and with
 an inbred hatred to the con-
 trary. The same may
 be observed also about
 those

those things unto which
 many incline, as being ve-
 ry prone to some certain
 exercises, and peculiar ope-
 rations, of which determi-
 nations singularly tending
 to many specialties there
 can be rendered no suffici-
 ent reason ; unless it be
 this, that the Souls of these
 people had formerly ap-
 peared and acted on ano-
 ther Theater, before they
 came down into this, where
 they were addicted to some
 certain kind of actions,
 which was very analogous
 or agreeable to this very
 sort,

fort, which they are ob-
 served to affect here ; in
 which if they had been
 more than ordinarily de-
 lighted , and were exer-
 cised any long while, they
 then acquired a habit, and
 its probable , that they
 retained in themselves al-
 ways some certain re-
 liques concerning them,
 and some glimmerings and
 fragments as it were, and
 when the Reason, and the
 other faculties of these
 Souls came to Maturity,
 who can deny , but that
 these might be excited
 afresh ,

afresh, again to choofe them,
and to love them a new,
and by a new recovery
as it were, to call them back
again into use.

2. Whatsoever Opinion
floweth forth from
very Nature
Duration, that
Opinion, The
etc. The mind
because whate
ble of infinite
from a respect on
to come, the same is also
capable of infinite durati-
on in respect of what is
past,

(33)

past, and that in its own
Nature, which in it self
containeth nothing which
is repugnant to this its
former duration ; but such
is the Soul : Therefore

etc.

Chap.

CHAP. III.

*Containing Arguments
drawn from Authori-
ty, and indeed chiefly
that of Scripture.*

A Uthority is either Ca

a certain respect and consideration, as is that of the Fathers. That of the Philosophers is humane. The Arguments derived from the Authority of Scripture are either to prove the Pre-existence of all Souls, or of the Soul of the Messiah only : The former shall be produced in this Chapter.

those things unto which many incline, as being very prone to some certain exercises, and peculiar operations, of which determinations singularly tending to many specialties there can be rendred no sufficient reason ; unless it be this, that the Souls of these people had formerly appeared and acted on another Theater, before they came down into this, where they were addicted to some certain kind of actions, which was very analogous or agreeable to this very sort,

sort, which they are ob-
 served to affect here ; in
 which if they had been
 more than ordinarily de-
 lighted , and were exer-
 cised any long while, they
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afresh, again to choofe them,
and to love them a new,
and by a new recovery
as it were, to call them back
again into ufe.

12. Whatsoever Opinion
floweth forth from the
very Nature it felf of
Duration, that is a true
Opinion; This is fuch,
&c. The minor is proved,
because whatever is capa-
ble of infinite duration
from a refpect of what's
to come, the fame is alfo
capable of infinite durati-
on in refpect of what is
past,

past, and that in its own Nature, which in it self containeth nothing which is repugnant to this its former duration ; but such is the Soul : Therefore &c.

Chap.

CHAP. III.

*Containing Arguments
drawn from Authori-
ty, and indeed chiefly
that of Scripture.*

Authority is either Sa-
cred, or humane,
and that is such either
simply, as are the Scrip-
tures; or else according to

a certain respect and consideration, as is that of the Fathers. That of the Philosophers is humane. The Arguments derived from the Authority of Scripture are either to prove the Præ-existency of all Souls, or of the Soul of the Messiah only : The former shall be produced in this Chapter.

I. In *Dent.* 29. 14, 15.
Neither with you only do I make this Covenant, and this Oath ; But with all who stand here with us this day, before

before the Lord our God,
and also with all that are not
here with us this day. From
whence the Jews do thus
argue :

Those with whom God
hath made a Covenant, they
are not meer *non-entities*;
because a Covenant doth
require two real relatives :
But God hath made a
Covenant with *Israelites* ,
who were not yet born ;
Therefore they who were
not yet born , were not
meer *non-entities* ; and then
by consequence, their souls
either

either lurked in the Souls of their Parents, which above is proved to be absurd, or else they already did praxist.

2. *Isaiah 57. 16. For I will not contend for ever, neither will I be always wroth: For the Spirit should fail before me, and the Souls which I have made. From whence the Jews fetch this Argument.*

If God himself testifieth that he made Souls for Posterity, with which he

C

will

will not contend, then those Souls, before that time came, in which the Spirit ought to hide, or cover men, did already præexist: But from the Text the first is true, Therefore also is the latter true.

3. Jeremiah 1. 5. Before I had formed thee in the Belly, I knew thee, (or rather I implanted knowledge into thee) and before thou camest forth out of the Womb, I sanctified thee, and I ordained thee a Prophet unto the Nations.

Whence

Whence say the *Jews* :
 Whomsoever God so knew,
 as that he implanted know-
 ledge into him , and
 sanctified him , and or-
 dained him for a Prophet,
 he must needs be in being :
 But God did bestow all
 this upon one before he
 was formed in the Womb ;
 Therefore one did exist
 before he was formed in
 the Womb : and if it was
 thus with one, what hin-
 ders that it may not be so
 with all, because duration
 is one and the same to all
 created Spirits.

4. Ecclesiast. 4. 2, 3.
 Wherefore I praised the dead:
 which are already dead, more
 than the living, which are yet
 alive. Yea, better is he than
 both they, which hath not yet
 been, who hath not seen the
 evil work that is done under
 the Sun. Whence is this
 Argument: (compare this
 with Matth. 26. 24.) To
 whom is given but the
 least Drachm of happiness,
 to him it cannot be denyed
 that he is in being: But to
 him that is not yet born, such
 happiness is given: There-
 fore, &c.

5. Job 38. 21. Knowest thou, because thou wast then born, and the number of thy days is great : Or else by way of questioning, thus, Didst thou know or not that then thou shouldest be born, and the number of thy many days ? From either sense floweth out a Præexistency to the Soul of Job; in as much as he is concluded to be present at the beginnings of things.

6. Wisd. 8. 19, 20. For I was a witty child, and had a good Spirit ; Yea, rather being good, I came into a body undefiled.

undefiled. Now he who cometh into a body, being already good, certainly the making of his Soul began not with that of his body.

7. John 9. 2, 3. *And his Disciples asked him saying, Master, who did sin, this man or his Parents, that he was born blind ? Jesus answered, neither hath this man sinned nor his Parents, but that, &c.* whence is this argument:

Whatever opinion, when the most fair occasion was given, Christ did not refute, nor reprov'd it as erroneous,

erroeous ; in that opinion is contained no unsoundness, nor danger, nor error : But this of the Præ-existency is such an opinion, Therefore, &c.

8. Those who in Scripture are said to be lost, they were sometime not lost : For every thing which is said to be lost, thereby presupposes, that it was sometime in his power and possession, who after that, lost it : for that which was never in possession, can never be said to

be lost: But all men in Scripture are said to be lost: Therefore all men were sometime not lost: And consequently were in the power and possession of the supream Lord: The minor is proved by Psalm 119. 176. Jeremiah 50. 6. Ezek. 34. 16. Luk. 15. 9, 24. chap. 19. 10. Matthew 15. 24. & 18. 11.

9. Whoever are said to be *erred and strayed like lost sheep*, they are to be presupposed to have been in the flock: But in
Scrip-

Scripture men are said to erre and stray from the flock like lost sheep, 1 Pet. 2. 25. Joh. 11. 52. Therefore they were in the flock once, and by consequence did præexist.

10. Whoever are strangers and Foreigners in the Earth, They had their rise from elsewhere, than in the Earth, and have their Countrey elsewhere. But in Holy Writ, men are said to be *strangers in the Earth* : Therefore, &c. The minor is proved from Psalm 39. 12. 1 Peter 2:

11. *Hebrews* 11. 13. *Psalm*
119. 19.

11. If God created all things together, he also created Souls all together : But the first is true from *Ecclesiasticus* 18. 1. Therefore, &c. whence he is called *the Father of Spirits.* *Heb.* 12. 9.

12. Whoever in Holy Scripture are said to be dead in sins, They are presupposed to have been once alive, because every privation presupposeth a habit :

habit: But, &c. as in *Ephes.*
 2. 1, 5. Therefore, &c.
 For such never were in
 this body: Therefore as be-
 fore.

Chap.

CHAP. IV.

*Containing Arguments
drawn from Holy
Scripture, to prove the
Præexistency of the
Soul of the Messiah.*

IF Christ's Soul did præ-
exist, then did all Souls
præexist : But the first is
true, as presently shall be
taught from Holy Scripture:
Therefore, &c. the major is
proved, because Christ is in
all things like unto us, sin
ex.

excepted; Now by and in the Reason of all Souls there is the same manner of duration. The minor is proved,

I. Because Christ hath long since often appeared to the Patriarchs; He often conversed with Moses: He delivered the Children of *Israel* out of *Ægypt*; He accompanied them in the Wilderness; and led them into the Land of *Canaan*, &c. witness (besides innumerable places in the Old Testament) that of *Paul* 1 Cor.

10. 4. and that of *John* 1. 1 1.

2. Because he himself testifieth, that he had a glory with his Father before the World was made, *Joh.* 17. 5. But this was not the Glory of his diuine nature, because that was in its own nature immutable ; Therefore it was the glory of his Soul which already did præexist.

3. Moreover He himself testifieth thus: *I came but from the Father, and am come into the World. Again, I leave the World, and return unto the Father. As in John* 16. 28. 4. *John*

4. John 3. 13. No man ascendeth into Heaven, but he who descended from Heaven, the Son of Man, &c.

5. John the Baptist testifieth of him, That he came from above. John 3. 31.

6. Again, Christ himself saith, Joh. 6. 32. My Father giveth unto you the true bread from Heaven: for he is the true bread of God, who descended from Heaven.

7. Vers. 38. I descended from Heaven.

8. The

8. The living Father hath sent me. This is the bread which descended from Heaven, Joh. 6. 57. 58. compare herewith, vers. 41. & 51.

9. 1. Cor. 15. 47.

10. Let this mind be in you, which was also in Christ Jesus : Who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of man, &c.
They

They are the words of Paul, *Phil.* 2. 5, 6, 7. All which, together with the foregoing words, can by no means be understood of the Divine Nature of Christ, which can neither be varied, nor moved from place to place, by reason of his divine Excellency and Omnipresence, which is essential to him; and by consequence they must necessarily be meant of the Soul of Christ, which præexisted long before its earthly body; from whence a most certain argument may be framed,
 That

CHAP. IV.

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Præexistence of the
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stament) that of Paul 1 Cor.

10. 4. and that of *John* 1. 1. 1.

2. Because he himself testifieth, that he had a glory with his Father before the World was made, *Joh.* 17. 5. But this was not the Glory of his diuine nature, because that was in its own nature immutable ; Therefore it was the glory of his Soul which already did præexist.

3. Moreover He himself testifieth thus: *I came but from the Father, and am come into the World. Again, I leave the World, and return unto the Father.* As in *John* 16. 28. 4. *John*

4. John 3. 13. No man ascendeth into Heaven, but he who descended from Heaven, the Son of Man, &c.

5. John the Baptist testifieth of him, That he came from above. John 3. 31.

6. Again, Christ himself saith, Joh. 6. 32. My Father giveth unto you the true bread from Heaven: for he is the true bread of God, who descended from Heaven.

7. Vers. 38. I descended from Heaven.

8. The

8. The living Father hath sent me. This is the bread which descended from Heaven, Joh. 6. 57. 58. compare herewith, vers. 41. & 51.

9. 1. Cor. 15. 47.

10. Let this mind be in you, which was also in Christ Jesus : Who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of man, &c.

They

They are the words of Paul, Phil. 2. 5, 6, 7. All which, together with the foregoing words, can by no means be understood of the Divine Nature of Christ, which can neither be varied, nor moved from place to place, by reason of his divine Excellency and Omnipresence, which is essential to him; and by consequence they must necessarily be meant of the Soul of Christ, which præexisted long before its earthly body; from whence a most certain argument may be framed,
 That

That the Souls of all other men did præexist.

11. Compare herewith, *Heb. 1. 6.* The Father bringeth in the first begotten into the World, Which is to be understood according to his humanity.

12. *1 John 3. 5. 8.* He who is manifested or appeareth, he doth not then begin to be in being.

Chap.

First

CHAP. V.

*Containing Arguments
taken from humane
Authority, yet are
such as in their kind
are Sacred.*

1. **L** Et the Apostles of
our Lord be here
produced, even when they
were not as yet illumina-
ted, who were addicted to
this opinion, and yet were
not

not corrected by our Lord,
as is manifest (1.) in that,
that they asked him con-
cerning him who was born
blind, *Joh.* 9. 2. (2.) In
that, that they said that some
thought that he was *John* the
Baptist, others *Elias*, others
Jeremias, or one of the Pro-
phets, as in *Matth.* 16. 14.
Which assertion cannot stand
unless upon the foundati-
on of *Præ*existence, nor yet
was it corrected by our Lord,
as without all doubt, had
it contained in it any thing
that was erroneous, it
would have been by him
who

who was the most holy,
and the most benign Ma-
ster, or Teacher. (3.) In
that, that when our Lord
said, That he came out
from the Father, they pre-
sently answered, Behold now
speakest thou plainly, and speak-
est no proverb: Joh. 16. 29.

2. Let Clement of Alexan-
dria come forth next, who
often in his writings makes
mention of this opinion,
nor ever once redargueth it
as erroneous; For in his
Stromat. 1. He thus saith:
It is manifest that the Bar-
barians

'barians did especially ho-
 'nour their Lawgivers and
 'Lords, calling them Gods,
 'for they thought, together
 'with Plato, that some good
 'Souls having left their su-
 'percelestial abode, did make
 'a descent into this inferiour
 'Orb, and having assumed
 'bodies, became partakers of
 'all those miseries which are
 'obvious in Generation,
 'and became solicitously
 'careful of mankind, to
 'whom they gave Laws,
 'and taught Philosophy.
 And then in his 3. Book,
 he saith, when he dispu-
 teth

teth against the *Marcionites* ;
 and alledges many places
 out of *Plato*, which do part-
 ly directly, and partly indi-
 rectly include this opinion ,
 amongst which is that out
 of his *Phædo*, viz. ‘ That
 ‘ there is a Secret brought
 ‘ down to us by Tradition,
 ‘ that we men are in this life,
 ‘ as it were in a Prison : So
 also is that other, where he
 citeth *Heraclitus*, also *Py-
 thagoras*, and *Socrates*, toge-
 ther with *Plato* ; ‘ That
 ‘ Death is but what we see
 ‘ when up and awake ; but
 ‘ what we see in sleep, is a
 ‘ Dream.

' Dream. But most agreea-
 ble of all is what he quoteth
 out of *Philolaus* the Pytha-
 gorean; ' The Ancient Di-
 ' vines and Poets do te-
 ' stifie, that the Soul is con-
 ' joyned to this earthly body,
 ' by way of a punishment,
 ' and that she is, all the while
 ' she remaineth therein, as it
 ' were buried. But against
 this he saith nothing. In
 the same Book although he
 mightily sets himself against
Julius Cassian, yet he useth
 these words; ' This Noble
 ' wit is of an opinion which
 ' accordeth more with the
 ' mind

mind of *Plato*, viz. that
 the Soul which is divine,
 and from above, being
 effeminated with lust,
 doth descend into Gene-
 ration and Corruption.
 Yea, in his *Protrept.* he
 expressly saith : ' That
 Christ did again call back
 into Heaven, those who
 were thrown down upon,
 and to the Earth.

3. Let *Origen* follow next,
 who more openly did pro-
 propagate this opinion, so as
 there is no need to give any
 Quotations out of him.

D

4. More-

4. Moreover *Synesius* Bishop of Cyrenia, who in his 105. Epistle saith expressly :
 ‘ In good truth I shall never
 ‘ ver design to be of the
 ‘ opinion, that the Soul in
 ‘ its existence comes after
 ‘ the Body. And in his 3.
 Hymn : ‘ As a drop from
 ‘ Heaven, I was poured
 ‘ forth on the earth. Re-
 ‘ store me to my spring,
 ‘ whence I flowed in this
 ‘ banisht wandring birth.

5. To these joyn *Arnobius*, who in his 1. Book against the Gentiles saith thus :
 ‘ Do

' Do we not all owe unto
 ' God this in the first place,
 ' That we are, That we
 ' are called men, That be-
 ' ing either sent from him,
 ' or fallen thorough blind-
 ' ness, we are detained in
 ' the chains of a Body ?

6. *Prudentius* appears
 next, who in his Hymn at
 the funeral Solemnities of
 the deceased singeth after
 this manner :

*See now how to the faithful is
 made plain*

*The bright path of the ample Pa-
 radise again ; D 2 And*

And man may freely now approach
 that grove
 Which the sly Serpent took
 from him above.
 There, O thou best of Guides,
 I humbly pray,
 Command that thy Servant-maid
 this Mind may
 Be re-install'd in her kindly Sa-
 cred Throne,
 Which she had left, as exil'd
 wandering down.

7. St. Augustine also speaks
 favourably of this opinion,
 in his 1. Book of Free-will:
 ' Whether the Soul lived an-
 ' other kind of life before
 ' her

‘ her conjunction to this
 ‘ body, is a great question,
 ‘ and a great secret. Also in
 the 3. Book, when he came
 to speak of the Præexistency
 of Souls, he saith thus: ‘ If we
 ‘ think of God, that he is
 ‘ any other than he is, our in-
 ‘ tention driveth us not into
 ‘ beatitude, but into vanity;
 ‘ but if we think of the Crea-
 ‘ ture any thing otherwise
 ‘ than he is, so long as we do
 ‘ not hold that opinion,
 ‘ for that, that is known,
 ‘ and commanded, there is
 ‘ no danger. And in the
 discussion of that fourfold

question, Whether, (*viz.*) the Soul be propagated, or created? Whether or no it was sent from God, from some secret receptacle, where it præexisted; or that it fell down hither by, or of its own proper motion? he saith thus: ‘ Either that same
 ‘ question is not, as yet, by
 ‘ the Catholick Writers of
 ‘ Divine Books, because of
 ‘ its obscurity and perplexi-
 ‘ ty, brought and illustra-
 ‘ ted, as it deserves; or else
 ‘ if it be already performed,
 ‘ their Letters have not as
 ‘ yet arrived at my hands.

8. St.

8. *St. Basil also, &c. And*

9. *Gregory Nazianzen, who that they were not adversaries to this opinion, appears from hence, that out of Origen's Writings they collected a very remarkable Treatise, on which they put the title of Origen's Philocalia, in which are found places, not a few, which partly implicitly partly explicitly affirm the Præexistency of Souls.*

10. *John of Hierusalem.*

11. *Philastrius.* 12. *Boethius*
may be added to the rest.

CHAP. VI.

*Containing Arguments
derived from the
Authority of the Phi-
losophers.*

THE Testimony of the
Antients is indeed
found to exceed all others,
let us turn our eyes which
way soever we please.

1. In

1. In *Ægypt*, the most Antient Nurse of occult sciences, we have *Trismegistus* assenting thereunto, as is apparent out of his Fragments.

2. As also the *Gymnosophists*, with whom the *Brachmans* of *India*, and the *Persian* and *Chaldean* Wisemen had to do, as is manifest from the Magical or *Chaldean* Oracles, upon which *Pletho* and *Psellus* wrote Commentaries.

3. To these add the abstruse Philosophy of the *Jews*

which they call the Cabbala,
 whose Author was Moses
 the chiefest of all the Philo-
 sophers who ever were:
 Whence *Manasseh Ben Israel*
 concerning the Creation,
Prob. 15. §. 5. out of *Gema-*
ra Hagigæ citeth the follow-
 ing words: ‘ In the *Empyrean*
 ‘ Heaven are Mansions of
 ‘ life and peace, and of the
 ‘ Souls of the Just, and of
 ‘ Spirits, and also of those
 ‘ Souls which are to come
 ‘ into the world: And out
 of *Bereschith Rabba* alledg-
 eth that testimony, that the
 Jewish Doctors do ex-
 pound

pound that place of Psalm,
139. 5. *After and before thou
formedst me*, concerning the
Creation of *Adam*: that is, of
men, which was done first
on the first day, and then on
the sixth day.

4. Hither also doth es-
pecially belong *Philo*, the
Jew, in whom nothing is
more familiarly treated on,
than this opinion, that the
Quotations are needless.
We may add, 5. *Zoroaster*.
6. *Pythagoras*. 7. *Epicharmus*.
8. *Empedocles*. 9. *Cebes* of
Thebes. 10. *Euripides*.

Plato.

Plato. 12. Euclid. 13. Virgil.
 14. M. T. Cicero. 15. Plotin.
 16. Iamblichus. 17. Proclus. 18.
 Porphyrius. 19. Psellus; and a
 many others. And amongst
 the Moderns, 20. Marsilius
 Ficinus. 21. Also Johann. Fer-
 nelius, who adjoyneth to
 himself, Hippocrates and Ga-
 len, viz. in Book 2. c. 4.
 of his concerning the hid-
 den causes of things. 22.
 Cardan of the immortality of
 Souls. p. 235. 239. &c. 23.
 Pomponatius, who notwith-
 standing is little favourable to
 the immortality of the Soul.
 And lest we should leave out
 any

any body, we will here also recount, 24. even *Aristotle* himself, who in his tract of the Soul, l. 1. c. 3. when he speaks of the necessary quality of a body of being to be actuated by a Soul, he inveigheth against them who handle this matter so negligently, as if it were possible, according to the Pythagorick Fables that any Soul might enter into any body : for to every Animal blongeth a proper species or kind, as also to be of a peculiar form ; But they who teach otherwise ,
do

do say the same, as if any one should affirm, that the Smith's art goes into the pipe which is made ; for every art must use its own instruments , and every Soul its own Body. Where certainly *Aristotle* doth not inveigh against the Opinion of Transmigration (which includes in it self, that of Præexistence) but that the Soul of man can enter into the body of a Brute , and on the contrary ; This is that absurdity which *Aristotle* rejecteth, tacitly approving of the other

therpart of the opinion. Yea,
 in his tract of the generation
 of Souls, l. 3. c. 11. he speaks
 out more clearly. ‘ Out of
 ‘ the Earth, and its humidity
 ‘ are generated Plants and
 ‘ other living creatures, be-
 ‘ cause in the earth is a moi-
 ‘ sture, and in the moisture a
 ‘ Spirit, and in the whole Uni-
 ‘ verse an animal heat; so that
 ‘ all things are in a manner
 ‘ full of Souls. Also in l. 2.
 c. 3. where he especially
 handleth the Question of the
 Præexistency of sensitive,
 and rational Souls; whether,
viz. both of them may be
 said

- said to præist, or the Ra-
 tional only, he thus con-
 cludes: ' It remains then, that
 ' the Rational Soul only doth
 ' enter from without, as that
 ' which alone is divine, and
 ' with whose operation, that
 ' of the body hath nothing in
 ' common. In which words
 he expressly followeth the
 Opinion of his Master
Plato.

Part

Part I I.

Being Confutatory.

CHAP. VII.

*Containing objections
from the adverse part,
and answers to them.*

1. **B**Ut here some argue
to the contrary,
thus : If the Soul should be
united to the body for a pu-
nishment,

nishment, then that union would not be natural; nor would be a good thing, and a perfection of nature; but rather something that is evil, as is all punishment, which would be most absurd.

The Answer.

(1.) As for instance, it is injoynd also to man, for a punishment, that in the sweat of his brows he should eat his bread; that a woman shall bring forth in pain; that the earth shall bring forth Briars and thorns, and yet notwithstanding, neither

ther the sweat, nor the pain of Child-bearing nor the bryars and thorns in respect of the earth, do cease to be natural ; yea, this very gross and inglorious body it self, instead of that glorious one in the state of innocency, is given to a man for a punishment, and yet is a thing natural.

(2.) It is therefore a Fallacy taken from what is said with limitation, to what is said simply : For simply the Soul is not united to the body for a punishment, but restrictively,

restrictively, and this union according to the 9. Thesis of this Hypothesis is not granted to the Soul only for a punishment, but also for an advantage, that, *viz.* an occasion for the Soul to return unto its former state and condition should not be wanting unto it.

2. In every thing, that is, first w^{ch} is natural, and then that which is preternatural ; but the separation of a Soul, and a separate subsistence is preternatural ; but union is according to nature: There-
fore

fore this must needs be before that, and not on the Contrary.

Answer.

The argument is of that sort call'd by Logicians, an *Ignoratio Elenchi*; for by this Hypothesis it is nowhere taught, that the Soul before its union with an earthly body, is in a separate state simply considered, but rather had been in an union with its more pure vehicles, viz. the *Æthereal*, and the *Aereal*, and being at length separated from them, it descended

scended into this Terrestrial body.

3. If God in the beginning had created separate Souls, then he created not all things in a perfection agreeable and due to the nature of every one : The Reason of the consequence is, because the Soul attains to its proper, and its con-natural perfection in the body, and not out of the body.

Answer.

This is the same Argument

ment with the last, and is so named. Also we must distinguish betwixt bodies, whereof three are such, as to which the Soul hath a natural aptitude: An Æthereal body, such as is promised to us in sacred Writ: an Aereal one, and an Earthly one. If therefore it be said, That the Soul obtaineth her proper perfection in an earthly body only, the assertion is denied: but if the Æthereal body be not excluded, it is already said, that according to this Hypothesis, the Soul long since
 at-

attained to this perfection.

4. If Souls do exist before their bodies, they are either on the way, or in their native Country, or in neither: but none of these can be affirmed: Therefore they do not præexist.

Answer.

Souls are at first in their own Country, where they sprang forth: but after that in a neutral state or condition, when they be fallen down into a state of sin: but when they are let in-
to

to these bodies, they enter into the way of returning. Therefore the minor proposition of the argument is false.

If Souls should præexist, without all doubt they could not utterly forget that State or Condition; which yet it's manifest that none of them remember any thing of, therefore they did not præexist.

Answer.

It will easily appear, that the forgetfulness of their for-

E mer

mer condition doth evince nothing against the the præ-existence of Souls, if we consider those things which either plainly take away, or in a wonderful manner impair our memory in that life : of all which we shall in this place find the concurrence, and in a greater degree, and from more powerful causes, than could ever happen to any man living. Now those things which here in this world do plainly deprive us of our memory are most chiefly these. 1. If opportunity be want-

wanting of remembring any thing : as it happeneth to them, who rising from sleep, dare swear that they dreamed nothing all that night, yet afterwards occasion being given in the day-time, they recover into their memories oftentimes a long tract of dreams. 2. If we are disused to apply our minds to some things ; and thus when with great labour we have written some things whilst we were School-boys, when we are grown up to be men, for the most part we cannot own

them for ours, but that our
 names written in them can
 convince us. 3. When some
 very remarkable change of
 constitution and tempera-
 ment happens in our bodies,
 either by some external ac-
 cident, or by some more ve-
 hement disease, or by Old
 age. Now all these prin-
 ciples of oblivion are more
 eminently found in the souls
 descent into this earthly
 dungeon, than ever was
 possible to be done so long
 as she inhabited in the same.
 For it's far beyond all
 doubt, that the difference
 be-

between that scene of things which the Soul sees out of the body, and that which she sees in the body, is by far greater than that which is between those things which a man seeth sleeping, and those which he sees waking: Now the perpetual affairs of this present life bring into the Soul a very remarkable difuse as to the remembring of former things past. Moreover their descent, it's probable, happened mostly, when they were in a state of silence, in which perhaps many myriads of

Souls lay for many ages; but if they might have descended, not passing the state of silence, there occurs to their memory examples of their former state or condition, as it was with Christ in *Joh. 17. 5*. Finally the descent into this earthly body is a greater mutation, and much more apt to blot out former impressions on the memory than any one accident, or any other disease, which yet happening, do often destroy in many persons all memory in this life.

But here again they object and say ; if a bare mutation of vehicles can introduce into the Soul an utter forgetfulness of all things formerly done, it follows, that it may also be feared that the like may happen to her after her departure out of this earthly body ; which is absurd, because then memory remaineth wholly firm, and Conscience will never cease to be and operate.

Answer.

These have a different consideration,

E 4

sideration, because between
 the former state of Souls and
 the present there interposes
 a state of silence and of ina-
 ctivity, in which all the
 superiour faculties, viz. of
 Reason and sense to which
 memory belongs, lie as it
 were benumbed or asleep:
 Now between the present
 state and the future there in-
 terposeth no such thing,
 whence neither can follow
 an utter abolishing of me-
 mory.

6. If God hath created
 Souls with a threefold vital
 ap-

aptitude, to a threefold vehicle, which is to be the last receptacle of fallen Souls, it follows that God created them with a necessity of falling, because every vital aptitude and consequently also that aptitude to an earthly vehicle flows from the essence of the Soul, and by consequence is necessary.

Answer:

There is a distinction between a vital aptitude considered in it self, and between its being deduced into act:

E 5 the

the former necessarily belongs to the Soul, as flowing from its Essence, but the latter is not upon that account necessary, because it is false that every power which is necessary in it self, must therefore necessarily be deduced into act: as for example, There is a power found in amphibious creatures to live in divers Elements; now in truth that power is in it self necessary, but it is not necessary that it should be always actually used: for the case may be so put, as for example,

Geese,

Geese, Ducks, Badgers, yea
 and Sea-Horses, who never
 go down into the water,
 if so be they can be nourish-
 ed and fed on land: and so
 also is it as to the Souls pow-
 er of living in divers vehi-
 cles; nor yet doth it follow,
 because the power of Souls
 to live in an earthly vehicle
 is necessary, therefore, that
 power ought necessarily to
 be brought into act: because
 the Soul wanteth not a fa-
 culty of conserving it self in
 a more pure vehicle.

7. If the Soul did præex-
 ist,

ist, and therefore there belonged to her many vehicles, it follows that when she hath laid down her earthly vehicle, she must again assume another ; and consequently there needs no Resurrection of the flesh.

Answer.

We must distinguish betwixt the meaning of the word [Flesh] in the state or condition wherein it is now Flesh, and in the further and larger acception thereof, viz. when it is used for that, that was Flesh :

now

now according to this latter, and not according to the former acceptation is the Resurrection of the flesh to be understood : for flesh as flesh shall not rise again , because as the Apostle witnesseth, 1 Cor. 15. 51. *We shall all be changed* ; But that which sometime was flesh , shall rise again, and shall be changed into the nature of that its vehicle , which is then competent to every Soul ; because every mutation of matter is not accidental to it, and it is all one to its substance, after
 what

what manner or shape its particles are formed (for it is indifferent to Wax whether it represent the shape of a man, or of an apple ; whether it be melted , or whether it be congealed ;) there is nothing that will be lost from that substance which was our flesh : whether it should be turned and attenuated into the consistence of Air, or of Æther.

8. If the Soul did præexist at first in an Aerial vehicle, it follows, that after death also the like must be given.

given unto it, lest it be forced to make a leap: But such a vehicle would be altogether incommodious to departing pious Souls, because the Air is the habitation of Devils, and full of Tempests.

Answer.

There are divers degrees in the Air; nor is there any need that pious Souls should be after death shut up within the Atmosphere of the earth, where these inconveniencies are; but there may be found much higher places

places in the Air, where is greater quiet.

9. If the Hypothesis of Præexistence is true, it follows, that a man may die oftener than once: for if when a man departeth out of this life, his vital aptitude to an earthly body be not yet expired, it will be necessary, that he should return unto such a like body, untill a vital aptitude to an Aerial body shall awaken in him, and upon this account he ought to die oftener than once, which is absurd,

furd, as *Heb.* 9. 27. *Job*
16. 22. 2 *Sam.* 12. 23.

Answer.

1. The saying of *Heb.* 9.
29. that it may rightly be
understood, we must di-
stinguish, 1. betwixt the
term [*Man*] largely taken,
for the Soul, in what state
or condition soever it be,
and more strictly for the
Soul united with the body
made out of the earth. 2. Be-
twixt universal and particu-
lar judgment. *Paul* there-
fore is thus to be unfolded:
that whatsoever Soul is uni-
ted

ted with its earthly vehicle, it is appointed to it, Once to be dissolved from this vehicle, and then it must stand before a particular judgment, where the Divine Justice inquireth whether he hath so lived as that he is to return to his former state, or condition, or not; For the universal judgment followeth not upon the deaths of particular men.

2. As to what is said in *Job* 16. 22. it is answered that that is particular, and speaks only of the Death of
Job,

Job, animadverted in himself, that the end of his vital aptitude to a terrestrial vehicle did draw near; therefore as an Holy man, there was no need for him to fear a return to this earthly tabernacle: Now from a particular to an universal, the Consequence is never good.

3. The argument out of 2 *Sam.* 12. 23. doth in like manner labour under a fallacy (called in Logick) an argument from what is said limitedly, to what is said simply. For it was a particular

particular case, that the Soul of *David's* young Son was not so to return into an earthly vehicle, so as again to become the Son of *David*, and in the very daies of *David* should return unto him: yet from thence we may not argue universally.

10. From this Hypothesis of Præexistence it follows, That the Heavenly glory of the life to come is unconstant, and may be lost. For if Souls can fall down from their former glory, what hinders but that

that they also can fall from that which is to come ?

Answer.

The promises in the Holy Scriptures do hinder, in which an incorruptible Crown is promised to the faithful for a special reward, 1 Cor. 9. 25. and that which never will fade away, 1 Pet. 5. 4. Whence it is that Paul testifies, that we shall rise again in incorruption, 1 Cor. 15. 42. 52. And this corruptible must put on incorruption, and this mortal,
im-

immortality, vers. 53. that Death may be swallowed up in victory, vers. 54. 55. together with Sin, the sting thereof, Hosea 13. 14.

11. From this Hypothesis it follows, that divers Souls may enter into one body, because they are said to want the use of reason and sense, nor actually to have any but a plastick faculty, which cannot discern, whether any other Soul is entred in already, or not.

Answer.

Answer.

We must distinguish between a formative entrance, and that which is not formative : the first is when the vital centre of the Soul obtaineth its place in that point of matter, in which the spirit of the Universe hath already determined the primary seat of the soul : Although therefore a thousand Souls should enter together into one material body, yet only one amongst them all could obtain the formative ingress,

gress, viz. such a one as whose vital point should possess or occupy the primary point of the matter, which seeing it is indivisible, cannot be obtained by more than one: nor can it possibly be said, that more or many can together possess one and the same point, or, be homocentrick: for should it be so, that would come to pass either of purpose, or by chance; the first cannot be, because the use of Reason and Sense is absent; nor can the other be, because the matter of
the

the vehicles which are not to be laid aside without a reason or cause, doth hinder ; in which notwithstanding that this homocentricity be allowed, penetration of dimensions cannot be avoided.

12. From this Hypothesis it will follow, that the other Planets also are to be inhabited by men : Because that some of them being nearer to that place of happiness, from whence these Souls are fallen down, are greater than this earthly Globe.

F

An.

Answer.

The consequence is denied, because that there will be a want of seminal matter duely prepared. For God placed *Adam* in this Globe of Earth, as the first preparer of such matter; out of the bounds of which men from thenceforth will not be.

Chap:

CHAP. VIII.

Containing the Arguments of the adverse part, which they take from holy Scripture.

1. **T**He first place is out of Genesis 1. vers. 28. thus : Whoever by the power of Gods command,

Increase and multiply ;
do multiply themselves
according to their kind,
they no less propagate
themselves as in re-
spect of Soul as well as of
body : because to the con-
stitution of the species or
kind of things animate,
there as much belongeth a
Soul as a body : But men
by vertue of Gods com-
mand, do multiply them-
selves according to their
species or kind ; There-
fore, &c. and by conse-
quence, Souls do not præex-
ist.

An-

Answer.

We allow the whole Argument, but deny the consequence to the conclusion : For men can propagate themselves also as to Soul, though the Soul be not taken from out of their substance ; for a man whilst he generateth, prepareth nothing but matter, convenient to the introducing of a Soul ; and so he is a cause without which the effect cannot be produced, by reason of the introduction of Souls : just as he who pre-

F 3 pares

pares matter or fewel for the fire, is the cause without which the fire cannot be introduced, and thus also he multiplieth fires, which notwithstanding come from without: thus also magnetical bodies or Loadstones can by rubbing only multiply themselves, if, *viz.* they be rubbed upon Iron, although the subtile matter which combineth therewith cometh from without: 2. These things being thus premised in a humane manner, we answer to the minor proposition

tion by denying it, for in Holy Writ, is no such addition, that man was to multiply according to his species or kind; but it is nakedly put thus: *increase and multiply*, which are indifferent phrases without all determination of the principal efficient cause.

2. From *Gen. 5. vers. 3.* If *Adam* begat a Son according to his own image & likeness, it follows then that his Son was also begotten by him as to his Soul: But the first is true, therefore also is the latter so.

Answer.

We deny the antecedent :
because likeness may be understood to be external, by reason of the body, to the corruption of which the Soul was also subjected, although it came into it from without.

3. From Gen. 46. vers. 26. whatsoever went forth from out of the loyns of the Parent, that did not pre-exist; but the Souls of the sons, &c. Therefore, &c.

An-

Answer.

In this Saying is a Synecdoche of one part for another ; where the Soul is taken for the body, as the Scripture also speaketh elsewhere : as *Psal. 16. 10. He will not leave my soul in the Grave, &c.* 2. In this also may be said to be a metonymy of the form for the thing formed, of the Soul for the thing animated. 3. If the acception were proper, this absurdity follows : that the Soul is propagated from the Father only, the

F 5 Mother.

Mother contributing nothing

4. From Job 14.4. *Who can give a clean thing out of that that is unclean?* whence it followeth that from the impure Soul of the Father, must proceed or come forth an impure Soul of the son.

Answer.

The particle [From] doth not always signifie the principal efficient cause, but oftentimes also the instrumental cause, or that cause without which the effect cannot be produced,

produced, and so is it to be understood in this place.

5. From *Psal.* 51. vers. 5:
*Behold I was shapen in iniquity,
 and in sin did my mother con-
 ceive me.*

Answer.

The Text speaketh of the iniquity and sin not of the Infant, but of the generating Parents; but if the sin were to be understood of the infant; this is then the sense or meaning: Behold my Soul being already in iniquity from a preceding fall,

fall, is received into the
Womb of my Mother.

6. *That which is born of the
Flesh, is Flesh, John 3. 6.*

Answer.

The word or term [to
be born] importeth no
essential dependence on him
who begetteth: for the Soul,
even already, before its na-
tivity, being carnal, that is,
having gained a vital apti-
tude unto Flesh, coming
forth from carnal Parents,
is called Flesh, even as im-
pure water derived through
impure

impure pipes, when it breaks forth, is so much the more impure.

7. Rom. 5. 12. *As by one man sin entred into the world, and by sin Death, so Death is passed unto all men, because all have sinned; from this it follows that before Adam there was no sin.*

Answer.

Adam in the Allegorical History of Moses, is a figure of all mankind, and this very Text doth shew that death is passed unto all men,
not

not upon that account, that *Adam* only hath sinned, but in as much as every single man hath sinned : The Particle [One] signifies the same as [First] doth, as in *Mar. 16. 2. Luke 24. 1. John 20. 1. Acts 20. 7, 8. Rom. 9. 11.* it is said that the Children, who were not yet born, had done neither good nor evil; whence it is concluded, that Souls before this earthly life, had not committed sin.

Answer.

Not being as yet born,
are

are either such as exist before the union of Soul and Body, or such as exist in that union: the Text speaks of these latter, not of the former, because first they are expressly named Children. 2.

The determinate time in which they had committed neither good nor evil is denoted, *viz.* when the Lord said, *The Elder shall serve the Younger* : which he then said, when they were already alive, and the Infants moved in the Womb : and so being not yet born they may be said to have com-

committed neither good nor evil actually, although before the union somewhat of a fall had preceded: and therefore the predicate is to be limited; they had done nothing of good or evil, viz. in the state of the earthly union of Body and Soul.

9. From 2 Cor. 5. 10. They argue thus: If in the place where an account is to be rendred of all sins, an account is to be rendred of those only which are proper to the body, as every one hath done, it followeth, that
without

without the body there is no sin; But the former is true, and therefore also the latter.

Answer.

The Antecedent is deny-
ed. 1. Because in the Text
is found no such exclusive
particle [Only]: but from
the greater part, *viz.* the
actual sins, is the denomina-
tion of the judgment made;
therefore it may also be that
that account must be gene-
rally rendred of original sin.
2. Granting, that an ac-
count was not to be given
of this sin, yet it doth not
follow,

follow, that it was not committed : because (1.) it would have been obliterated already by the general oblivion in the Soul. (2.) It should have already suffered punishment for it, viz. its being thrust down into this earthly Dungeon or Prison.

10. From *Hebr. 7. v. 5. 9.*

10. *Who paid Tythes in the loins of his Father, He, even as to his Soul, is in his Father : But, &c. Therefore, &c.*

Answer.

Answer.

The Antecedent is deny-
 ed : for this phrase, [to be
 in the loins of his Father,]
 signifieth nothing else than
 not to be as yet born, and
 yet to be in a possibility to
 be born : therefore such as
 is the Nativity, such also
 is the possibility or power
 of being to be born. Now
 the Nativity doth not admit
 of the concurrence of the
 Father, otherwise than as an
 instrumental cause to pre-
 pare the matter for the
 introduction of the Soul :
 There-

Therefore also the possibility or power of being to be born ought thus to be understood.

11. From *Ecclesiast.* 12. 7. *The Spirit returns to God who gave it:* whence they thus argue. As the body is from the Earth, so the Spirit is from God: and at the time of generation, dust is given from the Earth, Therefore also at that time the Spirit is given from God.

Answer.

Answer.

We must distinguish between a giving which is originary, and that which is participative : this is meant in this place, but not that : For as although the body be taken out of the earth, yet its matter originally does not then at last begin ; so, although the spirit be given from God at the time of generation, viz. by an universal concurrence, yet it followeth not that it then at length beginneth.

12. From *Zach.* 12. 1.
*The Lord saith, who formeth the
 Spirit of man in the midst of
 him: if therefore the Spirit
 of man is formed within
 him, it did not præexist.*

Answer.

By [Spirit] in this place
 is to be understood the ani-
 mal Spirit, as often it
 is elsewhere, *Gen.* 6. 17. ch.
 7. 15. compare the 15.
 verse, importing the same
 sense almost of *Psal.* 33.
 even as also is the deter-
 mination in the midst of
 him,

(131)

him, *viz.* it denoteth it
to be in his bowels : whence
it is that it so follows not in
respect to the Soul.

F I N I S.

(131)

him, viz. it denoteth it
to be in his power: whence
it is that it follows not in
reflection of the soul.

F I N I S

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